



THE CONSTANCY: Of the People called Quakers.

In their Testimony against **POPERY**, sincerely
Asserted, in Opposition to a Perverse Lybel, falsely Stiled,
A Looking-Glass for the QUAKERS, (in Two
Columns) Fallaciously Mis-representing them :
Humbly Offered to Publick and Impartial View.

THE Title bespeaks the injurious Design and Attempt of the Obscure *Author*,
Unjustly and Maliciously to Expose the People called *Quakers*, either as In-
consistent with their Profession against *Poper*y ; or as uncertain Tempor-
izers, and no real *Protestants*, (which is a Slandorous Insinuation) for says he, *The*
first Column is what they formerly Published against Papists; and the other Column is what
they Published on their behalf, when uppermost. Wherein 'tis observable, that he renders
all the words he has Cited in both his Columns, to be what the *Quakers* have Publish-
ed, concluding his Pamphlet, to be *Only the Quakers own Words, without any Observa-*
tions or Remarks; Which is apparently False, as well as Scandalous; a great part of his
Collections being none of the *Quakers* Words, Language or Books, but of me other
Nameless Pamphlets, which the Libeller unjustly fathereth upon the People called
Quakers. Page 8.

'Tis true, he Quotes *William Penn*, Page 4. in his second Column against *Papists*
and *Popes*, and their Persecutions, &c. and not on *Papists* behalf, whereby he hath gi-
ven the Lye to his Title Page. And we doubt not, but by the Grace of God *William*
Penn will sincerely keep to his Testimony against *Poper*y and Persecution. However,
he be Unjustly Represented to the contrary by false Repotts, Prejudice or Envy : To
his own vindication, in Answer to the Letter directed to Mr *Penn*, we Refer the Un-
prejudiced Reader for further satisfaction. And we cannot see how *William Penn*, or
others of our Friends Writing against Persecution, both among *Papists* and others,
and for *Liberty of Conscience* towards God, can with any Colour of Reason be constru- Page 5.
ed, either for *Poper*y, or in the *Papists* behalf, as *Papists*; there being nothing more con-
trary or repugnant to *Poper*y it self, or the design thereof, then the free Enjoyment
of a real *Liberty of Conscience* in matters of Religion and Worship, which *Poper*y it self
allows not Dissenters, tho we cannot therefore think it Christian to Retaliate upon *Pa-*
pists, by rendering Evil for Evil, to destroy them only for their Consciences in Reli-
gious matters; thus none would be served.

What perswasive Arguments for Moderation have been written to *Protestants* in
general, or to the *Church of England* in particular, against Corporal or pecuniary
Punishments for Religious Dissent, or for Repeal of Distructive Penal Laws in that
Case, (some whereof being even against dissenting *Protestants*) all conscientious
Dissenters, even *Protestants* themselves; were and are of the same mind, it
being most natural for Persons when under Oppression, to desire their Burthens may
be

be wholly removed, (and blessed be God that some legal Restraint is put to those Laws) a thing so highly commendable in the Civil Government:) And we see no cause of Retraction in this Case, no more then for commending the Moderation of a *Papish Prince*, in granting *Liberty of Conscience* to Dissenters, when like to have been Destroyed and Devoured by Persecutors; yet the same justice of distinguishing between the more moderate sort of *Papists*, and the Cruel, we have always allowed the Moderate Church of England People from the Persecutors therein. And what if the *Quakers* have Exclaimed against the *Papists* former Persecutions in *Queen Mary's* days, but Commended their Moderation in *King James* the Seconds days? Or that the *Quakers* have condemned their Cruelties to the poor Protestants in France, &c. but acknowledged their late Lenity in England; it follows not that the *Quakers* are double-minded, but the contrary. That they are of a single mind, still against Persecution, and for Moderation and Charity. This is the true nature and state of our Case, otherwise Abused.

Page 6. Again, how notoriously has the Libeller falsified his Title page, in page 6. not keeping within bounds of his own method; Where in his first Collumn, *Papish Reservations*, as to *Tests*, is implied, and the Blood and Cruelty that hath attended *Papery*; and in his second Collumn, an Express *Test* against *Papery* cited, and both fathered upon the *Quakers*; How then can the Second be what the *Quakers* have published on *Papists* behalf, as his Title pretends? What Credit can such silly, contradictory confused Stuff be of, with any Person of common Sense? *Nunc vide, audi, judica*, (as his Terms are) How the Libeller has acted the part of both Knave and Fool in Print, or like some Malicious Shatter-Head Apostate, to bring an Innocent People under Reproach and Contempt, by fallacious Abuses, and notorious self Contradictions.

BUT they have prayed for the late King in their Addresses, and wished him well; and what then? So have a great many of the Church of England, in far more high and flourishing Expressions and Rhetorick in their Addresses to (and Prayers for) the Late King? And have they not also frequently prayed for him in their Lyturgy too? Are they all therefore favourers of *Papery*, or of *Papists as such*? At this rate who may escape the reproachful Pens of such Libellizing Incendiaries? How shall the Doctrine or Practice even of the holy Apostles and Primitive Christians go free? viz. to Pray for all men, even for Kings, and all in Authority, that under them they might live a peaceable and quiet Life, in all Godliness and Honesty, and God knows we have aimed at no other. And this Christian Conversation towards Authority, &c. we hope in God ever to own, and stand by in the same Christian Spirit. Having also in our Address to King James 2. dated 6th of June (so called) 1688. Plainly declared, viz. 'That we hope by God's Grace to let the World see we can honestly and heartily appear for Liberty of Conscience, and be Inviolably true to our own Religion, whatever the Folly or Madness of some men on that account may suggest to the contrary, &c. Where's now the double-mindedness? May not this bespeak to the World our Sincerity, and answer and confute the Folly and Envy of our Adversary? As to some Advice, Reasons or Arguings, cited about *Repeal of Tests*, &c. p. 5. 6, 7, 8. he has not produced his Authors, nor of divers other things cast upon the People called *Quakers*; and we know not who they are; thus cloudy and ambiguous is he in his

Page 6, 7, 8. works of Darkness, and designs against us. How proves he the Remonstrance (he mentions) to the Parliament after the Death of Sir Edmonbury Godfrey, to be the *Quakers* Remonstrance. We positively deny that 'twas theirs, as the Libeller says 'twas. It neither resembles the *Quakers* in Matter nor Stile in many things. Where did ever the People called *Quakers* thus dictate to the Government, or use such war-like Language as this, viz. *Let every Protestant Family be well armed, &c. Let there be an Act with a strict Penalty, &c. That it shall be Treason for any Papist to entertain any Priest, Jesuit, or Seminary in their House?* With much more of like nature unjustly cast upon the harmless, *Quakers*, as their words. And if our Adversary durst shew himself, and were particularly questioned about every nameless Pamphlet he has quoted as ours, we are perswaded he would be hard put to it for proof.

To conclude, our Sentiments, real Sence and Clearness in these matters from *Papery*, (unjustly insinuated against us) may be summ'd up thus, viz.

First, Our plain and ample Testimonies and Judgments given against *Papery*, Idolatry and Superstitions, Persecutions and Cruelties, clears us not only from *Papery*, but from being of any Party with them, as *Papists*, and those Testimonies we stand by.

Secondly, Our Testifying against Persecution, both in the Church of Rome, and as we have

have deeply suffered under it, from many of the *Church of England* (especially of the Clergy) is Evidence that we impartially and sincerely disown *Papery*, and the Spirit of it, for Persecution is no better then *Papery* where-ever it is; and it can be no variation from our Testimony, to speak more favourably of the Moderate sort in both Churches, then of the Ridged and Persecuting in either, we must still own the Good in all sorts, and disown the Bad where-ever it is.

Thirdly, Those Churches or Societies, who profess Reformation from *Papery*, and yet justly chargable with the Sin of *Persecution* (which is *Papery*) against Dissenters from them, are the more guilty in the sight of God, because of their Insincerity in such their pretences to Reformation.

Fourthly, Our Request to the late King for Release of near One thousand five hundred of our poor Afflicted Friends, out of Goals and strait Confinements; and his delivering them, and us, and ours from the Spoilers, the Mercenary and Merciless Informers, and other Persecutors and Spoilers; and our Returns of thankfulness, when Granted and Effected, tho by a *Popish Prince*, no ways Entitles us to *Papery*; nor have we cause to be ashamed of such Applications, or Gratefulness. We were Thankful to God and the King then for the Good we actually received, and hope we shall never be ungrateful now; and therefore we are not justly chargable with Double-mindedness, as the Libeller has Insinuated, fallly applying *James* 4. 8, 9, 10. to the *Quakers*. Blessed be God who hath preserved us the same still in our Integrity and Sincerity towards him; and in our Innocency, Peaceable Conversation, Love and Good-Will towards all men, high and low, Kings, Rulers and People, and the more Good any of them do us, the more they naturally Oblige us, &c.

London, the 30th
of the 1st Month,
called May 1689.

Written in behalf of the Peaceable
People of God called, Quakers,
by some of them.

THE END.